In other details, too, Maimonides is surprisingly up-to-date. He advocated something in the nature of eugenics, while insisting at the same time that, for the benefit of the offspring, there must be complete psychological harmony between husband and wife during sexual union. He commended exercise and sport, though only in moderation. He insisted on the importance of bodily cleanliness—baths, he said, should be taken weekly—as also on the beneficial effects of fresh air and sunshine. The house, he advised, should be properly ventilated, and plenty of natural light should be allowed to enter it, for "the sun is the best disinfectant".

In all this, as modern authorities agree, Maimonides shews himself surprisingly in advance of his age. In many respects, he was the most modern in spirit of all mediaeval physicians. The progress of medical science, between the thirteenth century and the seventeenth, owed much to his teaching; it would have been all to the good had his theories been drawn upon even more.

§m

Though the greatest names in mediaeval Jewish medicine are bound up with Spain and the Moslem world, it was by no means without its influence elsewhere. The foundation of the famous medical schools of Salerno and of Montpellier, by which the Arabic medicine was first acclimatised in Christendom, is traditionally associated with the work of Jews. The report is of such

antiquity, and of such insistence, that it cannot be neglected entirely, notwithstanding the absence of documentary evidence. For the statement is in complete harmony with what we know of contemporary conditions.

From the Dark Ages onwards, Jewish physicians had figured prominently all over Europe, in the service of